LESSON 34

In this lesson we learn the following :

#(1) المَمْنُوعُ مِـــنَ الصَّـــرْفِ (the diptope) : It is a *mu'rab* noun which does not accept the *tanwîn*, e.g., إِبْراهِيمُ، فاطِمَةُ، أَحْمَرُ، مَساجِدُ، زُمَلاءُ.

It is of two kinds :

a) Nouns which do not accept the *tanwîn* for only one reason.

b) Nouns which do not accept the *tanwîn* for two reasons.

Nouns which do not accept the *tanwîn* for only one reason.

This reason is one of the two following things :

a) أَلِفُ التَّأْنِيث, i.e., the *alif* signifying femininity. It is either مَقْصورة (short) or مَمْـــدُودة (elongated). The first is a long -**â** written in Arabic with a *yâ'* (ـــَى), and the second is a long -**â** followed by a *hamzah* (ـَاء), and both these should be extra added after the third radical, e.g.,

* أَلِفُ التأنيث المَقْصورةُ : مَرْضَى، دُنْيا، حُبْلَى، هَدايا، فَتَاوَى[1]. Note that words like فَتَـــى 'young man', رَحًى 'grinding stone', عَصاً 'stick' are not diptotes because the *alif* in these words is the third radical, and not extra.

* أَلِفُ التَّأْنِيث المَمْـــدُودةُ : صَحْراءُ، حَمْراءُ، أَصْدِقاءُ، فُقَراءُ[2]. Note that words like أَسْماءٌ، آبـــاءٌ، آلاءٌ، أَنْحـــاءٌ are not diptotes because these are like أَقْلامٌ، أَوْلادٌ، أَحْكـــامٌ on the pattern of أَفْعالٌ, and the *hamzah* is the third radical, and not extra.

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[1]- مَرْضَى is the plural of مَرِيضٌ -- دُنْيا 'world' -- حُبْلَى 'pregnant' -- هَدَايا 'gifts' -- فَتَاوَى plural of فَتْوَى 'religious ruling'

[2]- صَحْراءُ 'desert' -- حَمْراءُ 'red', feminine of أَحْمَرُ -- أَصْدِقاءُ plural of صَدِيقٌ 'friend' -- فُقَراءُ plural of فَقِيرٌ 'poor'.

b) الجَمْعُ المُتَناهِي[1], i.e., that is the plural on the patterns of مَفَاعِلُ and مَفَاعِيلُ, e.g., مَساجِدُ، مَدارِسُ، أَساوِرُ، حَدَائِقُ، سَلاسِلُ، أَنامِلُ، فَنَادِقُ.

مَفَاتِيحُ، أَسابِيعُ، فَنَاجِينُ، ثَعابِينُ، مَنادِيلُ.

Words on the pattern of مَفَاعِلَةٌ (i.e., ة + مَفَاعِل) are not diptotes, e.g., أَساتِذَةٌ، تَلامِذَةٌ، دَكاتِرَةٌ. These words accept the *tanwîn*.

Even singular nouns on these two patterns are diptotes, e.g., طَمَاطِمُ 'tomatoes', بَطاطِسُ 'potatoes'[2]; طَبَاشِيرُ 'chalk', سَرَاوِيلُ 'trousers'.

NOUNS WHICH DO NOT ACCEPT THE *TANWÎN* FOR TWO REASONS

These are either proper nouns (العَلَمُ) or adjectives (الوَصْفُ).

Proper Nouns

Proper nouns do not accept the *tanwîn* when they have one of the following reasons:

(1) if they are feminine, e.g., آمِنَةُ، زَيْنَبُ، حَمْزَةُ. Note that حَمْزَةُ is the name of a man, but the word is feminine as it ends in *tâ' marbûṯah* (ة).

If a feminine proper noun is made up of three letters of which the second letter is *sâkin*, it may be used both as a diptote and as a triptote[3], but it is better to use it as a triptote, e.g., هِنْدٌ، دَعْدٌ، رِيمٌ.

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[1]- الجَمْعُ المُتَناهِي means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called جَمْعُ الجمْعِ, e.g., أَمْكِنَةٌ is the plural of مَكانٌ, and أَمْكِنَةٌ itself can be changed to أَماكِنُ. But this last form cannot be made plural further. That is why it is called the 'ultimate plural'.

[2]- These two words belong to the class of اسمُ الجِنْسِ الجَمْعِيُّ like التَّمْرُ، العِنَبُ etc. These words are treated as singular, though they are plural in meaning.

[3]- A triptote is a regular noun which accept the *tanwîn*.

(2) if they are non-Arabic (أَعْجَمِـــــيٌّ), e.g., إِبْراهِيمُ، وِلْيَمُ، بَاكِسْتانُ. If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sâkin*, it accepts the *tanwîn*, e.g., نُوحٌ، لُوطٌ، شِيتٌ، جُرْجٌ، خانٌ[2]. But if it is feminine, it remains a diptote, e.g., بَلْخُ، حِمْصُ، نِيسُ، مُوشُ، باثُ، بَرْثُ[3].

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwîn*, e.g., جَوْهَرٌ which is a Persian word meaning a gem, and is also used as a name.

(3) if they are مَعْـــــدُولٌ, i.e., on the pattern of فُعَلُ (**fu'al**-u), e.g., عُمَرُ، زُفَرُ، زُحَلُ، هُبَلُ[4].

(4) if they end in extra *alif* and *nûn*, e.g., رَمَضانُ، مَرْوانُ، شَعْبانُ، عُثْمانُ. The name حَسَّانٌ accepts the *tanwîn* because it is on the pattern of فَعَّالٌ from حُسْنٌ, and so the ن is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g., أَحْمَدُ which is on the pattern of أَذْهَبُ 'I go' ; يَزِيدُ which is on the pattern of يَبِيعُ 'he sells'.

(6) if they are compound of two nouns, e.g., مَعْدِيــكَرِبُ، حَضْرَمَوْتُ.

Adjectives

Adjectives do not accept the *tanwîn* in the following cases :

(1) if they are on the pattern of أَفْعَلُ provided they are not made feminine with the *tâ' marbûṯah* (ة), e.g., أَكْبَرُ، أَحْمَرُ. The feminine of أَكْبَرُ is كُبْرَى, and

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1- نُوحٌ and لُوطٌ are prophets, شِيثٌ is one the sons of Adam (may peace be on him), جُرْجٌ is George, خانٌ is a name in India and Pakistan.

2- Names of cities in Australia, England, Turkey, France, Syria and Afghanistan : Perth, Bath, **Muş**, Nice, Homs, Balkh.

3- عُمَرُ and زُفَرُ are names of persons; زُحَلُ is the planet Saturn, and هُبَلُ is the name of a pre-Islamic idol

that of أَحْمَرُ is حَمْراءُ. The word أَرْمَلٌ 'widower' accepts the *tanwîn* because its feminine is أَرْمَلَــةٌ 'widow'.

(2) if they are on the pattern of فَعْلانُ, e.g., جَوْعانُ، شَبْعانُ، عَطْشانُ، مَلآنُ.

(3) if they are مَعْدُول. A *ma'dûl* adjective is one of the two following things :

a) the numbers which are on the patterns فُعالُ and مَفْعَلُ, e.g., ثُلاثُ 'three at a time', رُباعُ 'four at a time'; مَــثْــنَى 'two at a time', مَثْلَثُ 'three at a time'.

In the Qur'an (4:3) : وَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُوا فِي الْيَتَامَى فَانْكِحُوا ما طَابَ لَكُمْ مِــــنَ النِّساءِ مَــثْــنَى وثُلاثَ ورُباعَ 'And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four...'

b) the word أُخَرُ, plural of أُخْرَى. In the Qur'an (2:185) : وَمَنْ كانَ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيّامٍ أُخَرَ 'And he who is sick or on a journey (let him fast the same number of) other days.'

I'RÂB OF THE DIPTOTE

We have learnt the *i'râb* of the diptote in Book (L 23), and in the first lesson of this book. The *jarr*-ending of the diptote is *fathah* instead of *kasrah*, e.g., درستُ في مَدارسَ كثيرة 'I studied in many schools.' -- سافَرْتُ من لَنْدَنَ إلَى بَرْلِينَ 'I travelled from London to Berlin.' -- هذه كُتُبُ زَيْنَبَ 'These are Zainab's books.'

But it takes *kasrah* like a regular noun in the following two cases :

a) when it has the definite article **-al**, e.g., نزلتُ في هذه الفنادقِ 'I stayed in these hotels.' -- أُكْتُبْ بِالْقَلَمِ الأَحْمَرِ 'Write with the red pen.' سَلَّمْتُ الرَّغِيفَ للوَلَدِ الجَوْعانِ 'I gave the loaf to the hungry boy.'

In the Qur'an (70:40) : فَلاَ أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ 'But, nay! I swear by the Lord of the easts and the wests that We are indeed Able.'

b) when it is *muḏâf*, e.g., دَرَّسْتُ في مَدَارِسِ المدينة 'I taught in the schools of Madinah.' -- اتَّصَلْتُ بأَصْدِقاءِ بـــلال 'I contacted Bilal's friends' هُوَ مِنْ أحْسَنِ الطُّلاب 'He is one of the best students.'

In the Qur'an (95:4): لَقَدْ خَلَقْنا الإنْسَانَ في أَحْسَنِ تقْويمٍ 'We have indeed created man in the best stature.'

Note the words : مَعانٍ plural of مَعْـــنًى 'meaning', جَوَارٍ plural of جارِيَةٌ 'girl' -- نَـــوادٍ plural of نادٍ 'club'. Such words are on the pattern of مَفاعِلُ, and at the same time they are *manqûs̱* as their third radical is *yâ'*, which appears if these words take the definite article **-al**, المَعاني، الجَواري، النَّوادي. These are called the *manqûs̱* of the الجمعُ المُتَناهي, and they are treated just as the *manqûs̱* in *i'râb*. They take the *tanwîn* in the *raf'* and *jarr* cases, but not in the *nas̱b* case, e.g.,

Marfû' : هَذه الكلمةُ لها مَعانٍ كثيرةٌ 'This word has many meanings.' Here مَعانٍ is *mubtada'*, and is *marfû'*. Here it takes the *tanwîn*.

Mans̱ûb : أَعْرِفُ مَعانِيَ كثيرةً لهذه الكلمة 'I know many meanings of this word.' Here it is *maf'ûl bihi*, and so it is *mans̱ûb*. Here it does not take the *tanwîn*.

Majrûr : تُسْتَعْمَلُ هذه الكلمـــةُ بِـــمَعانٍ كثـــيرةٍ 'This word is used in many meanings.' Here it is *majrûr* as it is preceded by a preposition. Here also it takes the *tanwîn*. Here is another example :

Marfû' : تُوجَدُ هُنا نَوَادٍ مُخْتَلفةٌ 'Various clubs are found here.'

Mans̱ûb : أَسَّسَ الناسُ نَوَادِيَ مُخْتَلفةً 'People have founded various clubs.'

Majrûr : هُوَ عُضْوٌ في نَوَادٍ مُخْتَلفةٍ 'He is member in various clubs.'

✍Exercises

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1) Point out all the instances of the diptote (المَمْنوعُ مِنَ الصَّرْف) occurring in the main lesson, and mention the reason for their being diptotes.

2) Point out the diptotes occurring in the main lesson which have *kasrah* in the *jarr* case, and mention the reason for that.

3) Point out the diptotes (المَمْنوعُ مِنَ الصَّرْف) in the following sentences, and mention the reason for their beeing so. If they have *kasrah* in the *jarr* case, mention the reason for that.

4) Rewrite the following sentence with the diptote having *kasrah*.

5) Use the word جَوَارٍ in three sentences making it *marfû'* in the first, *manṣûb* in the second and *majrûr* in the third.

6) In the sentence عَائِشَةُ عائشةٌ the first word has no *tanwîn* while the second has. Why ?

7) Why is the word أَرْنَبٌ not a diptote though it has a verbal pattern?

8) Give an example of a diptote having *kasrah* in the *jarr* case because of its having the definite article.

9) Give an example of a diptote having *kasrah* in the *jarr* case because of its being *muḏâf*.

10) Give an example of each of the following :

a) an adjective which is *ma'dûl*.

b) non-Arabic proper noun.

c) an adjective on the pattern of فَعْلانُ.

d) a feminine proper noun.

e) a *ma'dûl* proper noun.

f) an adjective on the pattern of أَفْعَلُ.

g) a proper noun ending in extra *alif* and *nûn*.

h) a compound proper noun.

i) الجمعُ المُتَناهي .

j) a noun ending in *alif al-ta'nîth al-mamdûdah.*

k) a noun ending in *alif al-ta'nîth al-maqṣûrah.*

l) the *manqûṣ* of the الجمعُ المُتَناهي.

m) a feminine proper noun which accepts the *tanwîn.*

n) a non-Arabic proper noun which accepts the *tanwîn.*

11) Both the proper nouns إبراهيمُ and لُوطٌ are non-Arabic, but the first does not accept the *tanwîn* while the second does. Why?

12) Both the proper nouns جُرْجٌ and بَلْخُ are non-Arabic, and both are made of three letters of which the second is *sâkin*. But the first accepts the *tanwîn* while the second does not. Why?

13) Which proper noun may be used both as a diptote and a triptote?